1:Heckewelder M-5 (ca. 1800)1819
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they consisted of; of what nation or tribe their captain was, &c.; all which, at a single glance, is perfectly well understood by them. In the same manner they describe a chase: all Indian nations can do this, although they have not all the same marks; yet I have seen the Delawares read with ease the drawings of the Chippeways, Mingoes, Shawanos, and Wyandots, on similar subjects.

While Indians are travelling to the place of their destination, whether it be on a journey to their distant hunting grounds or on a war excursion, some of the young men are sent out to hunt by the way, who, when they have killed a deer, bear, or other animal, bring it to the path, ready to be taken away by those who are coming along, (often with horses) to the place of encampment, when they all meet at night. Having hung up the meat by the side of the path, these young men make a kind of sun-dial, in order to inform those who are coming of the time of day it was at the time of their arrival and departure. A clear place in the path is sought for, and if not readily found, one is made by the side of it, and a circle or ring being drawn on the sand or earth, a stick of about two or three feet in length is fixed in the centre, with its upper end bent towards that spot in the horizon where the sun stood at the time of their arrival or departure. If both are to be noted down, two separate sticks are set; but generally one is sufficient, namely, for the time of departure.

Hunters have particular marks, which they make on the trees, where they strike off from the path to their hunting grounds or place of encampment, which is often at the distance of many miles; yet the women, who come from their towns to fetch meat from these camps, will as readily find them as if they were conducted to the spot.

I shall conclude this chapter with an anecdote, which will at once shew how expressive and energetic is this hieroglyphic writing of the Indians. A white man in the

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593 578 repented, though neither speak to each other a single word on the subject of what has passed. And as his children, if he has any, will on his return hang about him and soothe him with their caresses, he is, on their account, ready to forgive, or at least to say nothing unpleasant to their mother. She has, however, received by this a solemn warning, and must take care how she behaves in future, lest the next time her husband should stay away altogether and take another wife. It is very probable, that if at this time they had had no children, he would have left her, but then he would have taken his property with him at the same time.

593 576 484 On the return of an Indian from a journey, or long absence, he will on entering the house, say, "I am returned!" to which his wife will reply, "I rejoice!" and having cast his eyes around, he will enquire, whether all the children are well, when being answered in the affirmative, he replies, "I am glad!" which for the present is all the conversation that passes between them; nor does he relate any thing at this present time that occurred on his journey, but holds himself in readiness to partake of the nourishment which his wife is preparing for him. After a while, when the men of the village have assembled at his house, his wife, with the rest, hears his story at full length.

584 *Marriages* are proposed and concluded in different ways. The parents on both sides, having observed an attachment between two young persons, negotiate for them. This generally commences from the house where the bridegroom lives, whose mother is the negotiatrix for him, and begins her duties by taking a good leg of venison, or bear's meat, or something else of the same kind, to the house where the bride dwells, not forgetting to mention, that her son has killed it: in return for this the mother of the bride, if she otherwise approves of the match, which she well understands by the presents to be intended, will prepare a good dish of victuals, the pro-

9 [Lenaelan. See cat. 116, p. 348. —Analyst]

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either pounded or mashed, is put in broad green corn blades, generally filled in with a ladle, well wrapped up, and baked in the ashes, like the other. They consider this as a very delicate morsel, but to me it is too sweet.

Their *Psindamócan* or *Tassmanáne*, as they call it, is the most nourishing and durable food made out of the Indian corn. The blue sweetish kind is the grain which they prefer for that purpose. They parch it in clean hot ashes, until it bursts, it is then sifted and cleaned, and pounded in a mortar into a kind of flour, and when they wish to make it very good, they mix some sugar with it. When wanted for use, they take about a table spoonful of this flour in their mouths, then stooping to the river or brook, drink water to it. If, however, they have a cup or other small vessel at hand, they put the flour in it and mix it with water, in the proportion of one table spoonful to a pint. At their camps they will put a small quantity in a kettle with water and let it boil down, and they will have a thick pottage. With this food, the traveller and warrior will set out on long journeys and expeditions, and as a little of it will serve them for a day, they have not a heavy load of provisions to carry. Persons who are unacquainted with this diet ought to be careful not to take too much at a time, and not to suffer themselves to be tempted too far by its flavour; more than one or two spoonfuls at most at any one time or at one meal is dangerous; for it is apt to swell in the stomach or bowels, as when heated over a fire.

Their meat they either boil, roast, or broil. Their roasting is done by running a wooden spit through the meat, sharpened at each end, which they place near the fire, and occasionally turn. They broil on clean coals, drawn off from the fire for that purpose. They often laugh at the white hunters, for baking their bread in dirty ashes, and being alike careless of cleanliness when they broil their meat. They are fond of dried venison, pounded in a mortar and dipped in bear's oil. The Delawares, Mohicans, and Shawanos are very particular in their

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when they find a white man inclined to listen to their tales of wonder, or credulous enough to believe their superstitious notions, *there are* always some among them ready to entertain him with tales of that description, as it gives them an opportunity of diverting themselves in their leisure hours, by relating such fabulous stories, while they laugh at the same time at their being able to deceive a people who think themselves so superior to them in wisdom and knowledge. They are fond of trying white men who come among them, in order to see whether they can act upon them in this way with success. Travellers who cannot speak their language, and are not acquainted with their character, manners and usages, should be more particularly careful not to ask them questions that touch in any manner upon their superstitious notions, or, as they are often considered even by themselves "fabulous amusements." Nor should a stranger ever display an anxiety to witness scenes of this kind, but rather appear indifferent about them. In this manner he cannot be misled by interested persons or those who have formed a malicious design to deceive him. Whenever such a disposition appears (and it is not difficult to be discovered) questions of this kind should be reserved for another time, and asked in a proper manner before other persons, or of those who would be candid and perhaps let the enquirer into the secret.

I have been led to consider Carver, who otherwise is deserving of credit for the greatest part of what he has written on the character of the Indians, to have been imposed upon in the story which he relates of having learned by means of a conjurer (the chief priest of the Killistenoes, as he calls him) who pretended to have had a conversation with the great Spirit, the precise time when a canoe should come, and certain traders who had been long expected should arrive.* Had Carver resided a longer time among the Indians, so as to have acquired a

* Carver's Travels, Introduction, p. 72. Boston Edit, 1797.

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more intimate acquaintance with their customs,* he would have known that they have one in particular (which I understand is universal among all the tribes), which would have easily explained to him what he thought so mysterious. Whenever they go out on a journey, whether far or near, and even sometimes when they go out on hunting parties, they always fix a day, on which they either will return, or their friends at home shall hear from them. They are so particular and punctual in "making their word true," as they call it, that when they find that at the rate they are travelling, they would probably be at home a day or so sooner than the time appointed, they will rather lay by for that time than that their word should not be precisely made good. I have known instances when they might have arrived in very good time the day preceding that which they had appointed, but they rather chose to encamp for the night, though but a few miles distant from their home. They urge a variety of reasons for this conduct. In the first place, they are anxious not to occasion disappointment in any case when they can avoid it. They consider punctuality as an essential virtue, because, say they, much often depends upon it, particularly when they are engaged in wars. Besides, when the day of their return is certainly known, every thing is prepared for their reception, and the family are ready with the best that they can provide to set before them on their arrival. If, however, unforeseen circumstances should prevent them from coming all on the same day, one, at least, or more of them, will be sure to arrive, from whom those at home will learn all that they wish to know.

On all important occasions, in which a tribe or body of Indians are concerned or interested, whether they are looking out for the return of an embassy sent to a dis-

* Carver was only 14 months in the Indian country, during which time he says he travelled near 4000 miles and visited twelve different nations of Indians.

l:Heckewelder M-5 (ca. 1800)1819
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tant nation, for messengers with an answer on some matter of consequence, for runners despatched by their spies who are watching an enemy's motions, or for traders who at stated periods every year are sure to meet them at certain places, they always take proper and efficacious measures to prevent being surprised.

The case which appears to have excited so much astonishment in Captain Carver, I believe to have been simply this. The Indians had at the season that he speaks of failed to arrive at the trading place at the time appointed. The Indians who had assembled there for the purpose of meeting them could not be ignorant of the cause of their delay, as they had, no doubt, learned it by the return of some of their runners sent out for that purpose, who, as is their custom, probably informed them that another set of runners would be in the next day with further advices. The priest must have known all this, and the precise spot where those fresh runners were to encamp the night preceding their arrival, which is always well known and understood by means of the regular chain of communication that is kept up. These runners say to each other, pointing to the heavens: "When the sun stands there, I will be here or at such "a particular spot," which they clearly designate. The information thus given is sure to reach in time the chiefs of the nation.

The manner in which this priest spoke to Captain Carver of his pretended intercourse with the great Spirit, clearly shews the deception that he was practising upon him. "The great Spirit," said he, "has not indeed "told me when the persons we expect will be here, but "to-morrow, soon after the sun has reached his highest "point in the heavens, a canoe will arrive, and the peo- "ple in that will inform us when the traders will come." The question, then, which he had put to the great Spirit, "when the traders would come?" was not answered, and there was no need of asking the Mannitto when the *ca-*

1:Heckewelder M-5 (ca. 1800)1819
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nocs should come, for that must have been known already, and that the people in it would tell them where the traders were, and when they might be expected to arrive. 114 484

As in or about the year 1774, I was travelling with some Christian Indians, two Indians of the same nation, but strangers to us, fell in with us just as we were going to encamp, and joined us for the night. One of them was an aged grave looking man, whom I was pleased to see in our company, and I flattered myself with obtaining some information from him, as, according to the Indian custom, age always takes the lead in conversation. I soon, however, perceived, to my great mortification, that he dwelt on subjects which I had neither a taste for nor an ear to hear; for his topic was the supernatural performances of Indians through the agency of an unseen Mannitto. I did not pay any attention to what he said, nor did any of our Christian Indians shew marks of admiration or astonishment at the stories he was telling, but sat in silence smoking their pipes. The speaker having, after an hour's time, finished his relations, the oldest Indian in my company addressed himself to me and said: "Now you have heard what some Indians can "perform. Have you ever heard the like before, and do "you believe all you have heard?" "There are," I answered, "many things that I have heard of the Indians, "and which I believe to be true, and such things I like to "hear; but there are also things which they relate "which I do not believe, and therefore do not wish to "know them. While our friend here was just now telling us stories of this kind, which I cannot believe, I "was wishing all the time that he might soon have finished and tell us something better." The Indian, taking the hint in good part, asked me then what things I should like to hear? On which I made him this reply: "As you are a man already in years, and much older "than myself, you must have seen many things that I 124

2: Newcomb E-4, 5 (1951-1952) 1956
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much trouble, but make dishes of the bark or bast of a tree, which serve quite as well.... Besides the smaller troughs and dishes, there must be several of larger size in which the sap is collected.... The sap, which is of a brownish color and becomes darker the longer it boils, is boiled until it gets to be of the consistency of molasses, is then poured off and kept. When a sufficient quantity of this consistency has been secured, it is boiled over a slow fire until it becomes sugar.... As the Indians lack the dishes and do not care to take the time to prepare it in this way, they usually form it into cakes, put it in a kettle or dish, or in default of these, on a stone and let it cool, when it becomes hard and may be easily preserved in baskets.[79]

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Preservation of food. — Corn, beans, and other agricultural produce were stored in mat-lined pits.[80] De Rasieres said that the dried grain was placed in "baskets woven of rushes or wild hemp" and then buried.[81] The grain was buried after the harvest or stored in the house for use after the return from the winter hunt.[82] Pit storage seems to have disappeared after the seventeenth century, at least there is no mention of it in the later documents. Modern information casts more specific light on methods of food preservation, which are probably similar to those of early historic times. Informants (O.A., M.B., J.T.) claimed that virtually every type of food was preserved by drying; ears of corn were braided in strings and stored in a specially made crude shelter or in the house. Green corn was boiled, cut off the cob, dried, and stored away. Corn was not ordinarily ground until ready for use, but sometimes dry corn was grated, the meal cooked in ovens, then crumbled and further dried in the sun, and stored. Pumpkins were sliced in rings as thick as a finger, sticks were run through these rings, and they were then dried in the sun. After drying they were stored away in sacks for winter use. Beans were boiled for a few minutes and then dried. Fruits and berries were sun dried, the smaller berries being mashed before drying.

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Meat was preserved by jerking, that is, the flesh was cut into thin strips and dried. Venison, which formed the bulk of jerked meat, was dried by placing it over poles in the hot sun or over a fire. When ready to eat, the jerked meat was boiled with corn or vegetables or was simply pounded and eaten raw. Bear lard was preserved by rendering the lard and pouring it into the stomach or intestine of a bear. This lard was used in cooking, as was the oil from hickory nuts. The latter was produced by roasting the nuts, pounding the kernels to a fine consistency, boiling them in water, then skimming off the oil which came to the surface.[83]

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Holm was the only one who mentioned a type of ration for journeys in the seventeenth century. He said: ". . .they take with them a kind of bread, made of Indian corn and tobacco juice, which is very good to allay hunger and quench thirst...."[84] Zeisberger mentioned a ration for

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[79] Zeisberger, 1910, pp. 48-50.
[80] De Vries, 1909, pp. 219-20; Lindestrom, 1925, p. 253; Jemison, 1918, p. 52.
[81] De Rasieres, 1909, p. 108.
[82] Johnson, 1917, p. 379; Harrington, 1913, p. 218.
[83] Zeisberger, 1910, p. 46.
[84] Holm, 1834, p. 121.

2:Newcomb E-4, 5 (1951-1952) 1956
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journeys in which corn was crushed into a meal, "or roasted in hot ashes, then crushed." To this maple sugar was added. This mixture could be stirred in water and boiled or could be eaten dry without cooking.[85] Adams, a Delaware and historian of his people, added that "they carried very simple food," parched corn pounded into a brown meal, sweetened with maple sugar, and mixed together with bear's lard.[86]

Water was the principal drink although various fruits and nuts were sometimes added. They "prepared a kind of liquor like milk by gathering a great number of hickory and black walnuts, dried and crushed them. Then they took out the kernels, pounded them as fine as flour, and mixed this with water so that it looked like milk and was almost as sweet."[87] Both Kinietz' and my informants (O.A., M.B.) held that their ancestors had regular meal times. Penn said that "they eat twice a day, Morning and Evening."[88] Men and women apparently ate together but children ate separately (O.A.). All of my informants stressed the fact that in the past an individual could eat anywhere in the village, and that everybody shared what food was available.

Food taboos. — It is unlikely that there were any general, culture-wide food taboos in early historic times. Certain foods may have been denied to an individual by his guardian spirit, but this is merely a supposition. Not even the animals symbolic of the phratries were taboo. Heckewelder, however, noted a taboo on the rabbit, identified with a culture-hero. He said that the Delawares, among other tribes, avoided the horse, dog, wildcat, ground hog, panther, fox, muskrat, and wolf;[89] De Laet, however, quoting Henry Hudson, described a "fat dog" which was butchered for a feast.[90] Rather than emphasize the few things that were not eaten by the Delawares, it would be more in keeping with the facts to state that the Delawares made relatively complete use of the edibles available to them, except rabbit and ground hog. Their tastes were catholic and were only slightly blunted by socioreligious proscriptions.

Delaware Economics

Although the methods by which and the persons by whom the need-serving goods were processed, distributed, and consumed are properly an aspect of social organization, it probably contributes more to an understanding of Delaware technology to discuss them under the heading of economics.

Division of Labor

The division of labor among the Delawares, as is true of cultures with analogous means of production, was predominantly sexual in

[85] Zeisberger, 1910, p. 22.
[86] Adams, 1905, p. 8.
[87] Kalm, 1937, I: 269.
[88] Penn, 1912, p. 233; Luckenbach, 1938, p. 599, agreed on this point.
[89] Heckewelder, 1881, pp. 251-52, 196; Zeisberger, 1910, pp. 132, 140.
[90] De Laet, 1909, p. 49.

3:Zeisberger M-5 (1767-1780)1910
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On their journeys they are never in haste, for they are everywhere at home and whithersoever they wander they find sustenance in the forest. Therefore, if a white man travels with them it is wisest that he be content not to hasten but accommodate himself to their movements. In the morning they do not break camp early, not until they have eaten heartily, by which time the sun has usually been above the horizon two or three hours. Thereafter, they proceed very steadily until near sundown, when they go into camp. In rainy weather they peel bast from the trees and speedily build a hut, that is, a roof supported by four posts, under which they remain comfortably dry. This they do not only in summer but also in winter, at which time they know what trees to peel. In more northerly regions, as near Goschgoschink[25] and the Mingoe country, where the snow is apt to be deep in winter, they go on snowshoes over the deepest snow. Here along the Muskingum, however, where the snow is never deep, this is not necessary; hence, in this means of locomotion the Delawares are not as skilled as the Mingoes. These snowshoes are like a heavy barrel-hoop, curved and very narrow in front, pointed behind and broad in the middle. This hoop is mostly interlaced with deerskin, something like a coarse sieve, so that the snow may not gather on it, but fall through. A little to the front of the middle there is a wooden crosspiece and a small opening upon which the foot is placed and bound with leathern thongs in such a fashion that the snowshoes seem to be dragged along behind on the snow. As to provisions for the journey, they take corn crushed to a meal of roasted in hot ashes, then crushed, with which they mix a little sugar; of this, in the heat of summer, a refreshing and at the same time, nourishing drink may be prepared, if a little is stirred in water. This mixture may also be boiled in water or eaten dry. These two kinds of meal are the usual provisions. Cornbread does not keep long, in the summertime, particularly, becoming unwholesome in three or four days. Meat they can procure anywhere in the forest, as game is always to be found. In the securing of it they lose little time, for when they contemplate pitching a camp, the Indians plunge into the woods and shoot a deer, a turkey-cock or something else.

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3:Zeisberger M-5 (1767-1780)1910
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were generally careful to keep burning. On journeys they were accustomed to carry fire with them from one lodging-place to another, for which purpose they used a certain kind of fungus,[40] that grows upon trees. With such a glowing piece of fungus they could travel from morning to evening. This custom has to the present day not ceased among the Indians, nor has the method of making fire described above, some still employing it on special occasions and in connection with their sacrifices, in order to remind themselves of former customs and usages. Firewood they did not split in former days nor could they have done so with their hatchets of stone. They burned it into pieces of such length that could be carried home. They built a fire against the trunks of standing trees and kept it burning until they fell, which method still obtains among them, especially the older ones, for whom it is difficult to fell trees and split wood and who, perhaps, do not even own a hatchet. These may not burn a piece of split wood during a whole winter, but provide fuel for themselves in the manner described, which is quite easy and convenient for them.

Canows made of wood as well as bast, they also had in earlier days, fashioning the former out of a whole tree trunk, which they burned out and only used their hatchets to chop off glowing coals, lest they should burn in deeper in one place than another or even burn a hole through.

Their dwellings were huts of bark, which they lined with rushes in order to keep out the cold, roofed they were with bark, even as is the case now, though sometimes rushes or long, dry reed-grass served the purpose.

Underground dwellings there were, also, of which here and there traces may be found, particularly along the Muskingum, in which region one may yet see many places, where embankments, still to be seen, were thrown up around a whole town.[41] Here and there, furthermore, near the sites of such towns there are mounds, not natural, but made by the hand of man, for in those days the natives carried on great wars with one another, Indians being formerly, according to their own testimony, far more numerous than at the present time. At the top of these mounds there was a hollow place, to which the Indians brought

3:Zeisberger M-5 (1767-1780)1910
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amusements. They may devote days in succession to it, always gambling on the throwing. Among the Mingoes I have observed that two towns brought together goods, blankets, strowds, shirts, linen and played for them. In this case the game lasted eight days. The dice are placed in a dish, lifted up and thrown forcibly on the ground. The people of the two towns met daily during the period named and every inhabitant of each town threw the dice once. This done they parted for the day and each party separately offered a sacrifice in the evening. In connection with the sacrifice they had their special ceremonies, consisting in a man going several times 'round a fire, throwing tobacco into it and singing a song. Afterwards the whole company danced. This continued for eight days. When the winners bore away the spoil in triumph.

The boys exercise by shooting at a mark with bow and arrow. They may throw something into the air and shoot at it, the one hitting the object being regarded as a good marksman. As soon as they are able to run about they learn to use the bow and arrow. When they grow older they shoot pigeons, squirrels, birds and even raccoon with their bows and arrows.

Two comrades who have been reared together or have become attached to one another will be very close and constant companions. If one goes on a journey or to hunt the other will, if possible, accompany him. It seems almost impossible for either of them to live without the other, and for one to give up his companion, as may be necessary when one becomes a Christian, is very hard. Often such friends will make a covenant with one another to remain together and share alike possessions and knowledge.[209] If they go to war together and one perishes the other will fight desperately to avenge him, accounting his own life as nothing.

In traveling in companies they are very companionable and follow some recognized leader. The younger element, on such journeys, engages in the hunt and if deer or bear is shot, the carcass is brought to camp and laid at the fire of the one who is held to be leader. He divides the meat among all, share and share alike. No complaint is ever heard that one has received more than another. If the chiefs have a journey to make, they

3:Zeisberger M-5 (1767-1780)1910
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484 usually take some of the younger men along, who supply the larder during the journey by engaging in the chase. A journey is rarely hurried for usually it makes little difference whether they arrive at their destination a day late or not, and they are everywhere at home in the woods. They rarely leave camp early in the morning, wishing always to have a good meal before starting and sometimes they delay to mend their shoes. This inconveniences Europeans, who may be obliged to use the Indians as guides very much, especially when they are anxious to reach a certain place at a certain time. It is best policy, however, to accommodate oneself to the Indians, for admonition or remonstrance easily offends them and makes them act in a very contrary manner.

577 Indians dislike having their evil conduct or acts uncovered and held up to them. They are able, however, in subtle fashion so to touch upon such subjects that the parties concerned will understand. This method they prefer, not wishing to offer an open affront. It has happened that one openly accused of an evil deed, murder or the like, has, in desperation, ended his life. They sometimes reveal secret things by means of dreams they pretend to have had when they do not wish to show from what source they have their information. Their desires and inclinations, likewise, they will reveal through pretended dreams, when they are ashamed to make these known directly; often they achieve their purposes in this manner. Chiefs occasionally receive a secret message which must be made known. They will say that at night, while sitting by the fire, some one rose out of the earth, handed over a string or belt of wampum and, whispering the message in their ears, disappeared again in the earth. In this fashion a message may go a hundred miles or more under the earth, coming to the surface where it was intended that it should, often at the fire of a chief of another nation. This happens when war is to be made but kept secret for the time being, the message, therefore, being very difficult to understand for any but the chief.

574 They are desirous of retaining the favor and friendship of other nations. When they receive visitors, therefore, the latter are shown all honor and entertained in the best possible way, in

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

MISCELLANEOUS RITES

The Scratching Rite for Warriors

In the nature of an ordeal by which the man of strength showed his courage when preparing to go to war or to enter one of the physical contests, we learn that he scratched himself on the body. In the same operation he purified himself. Tradition is vague on the details, but in this rite we meet with one that is of apparently southern origin in view of its almost universal observance among the Indians of the southeastern or Gulf area. Our information does not permit of much discussion of the spiritual or physical qualities of this heroic practice, therefore it will have to stand simply as an occurrence to be noted in the study of distribution of the scratching rite as one of therapeusis and purification. It is called *le'həli·k'ci·'k·an*, "scratching."

The rite is mentioned by Lindeström as practiced medicinally by the Delawares in the middle of the seventeenth century for the purpose of relieving pain and fatigue after a strenuous journey, and also as a means of preventing them before one.[1] A piece of flint was the scarifying agent. *Wi·tapano'xwe* had heard that a fish bone had also been used, but there were no particulars given as to how the instrument was constructed.[2]

In 1756 John McCullough was held captive by the Delawares and adopted by them. During his captivity he observed many customs of importance. Among them he writes of being subjected to a punishment intended for mischievous boys in which the miscreant was scratched on the thighs and legs with the bill of a gar-fish wrapped in a thin rag so that the teeth projected through. Sometimes, he added, if punishment were merited a second or third time, the corrector would score the boys from the top of the shoulder down to the wrists and again from each shoulder to the hip, forming a

[1] Lindeström, *op. cit.*, 244. (Ed. A. Johnson, Philadelphia, 1925.)
[2] Bone scarifiers are known to the Cherokee and Catawba of the Carolinas.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7
Iroquois NM9

to the bundles and told them to run home again, where they had come from, and relate to their countrymen, how well they had been treated and entertained among the Black Minquas. They also sent good guides with them, whom the boys followed with a great noise,[14] shot at them with their quarrels until the one fell here and the other there. Such a miserable departure and end these poor people had, from which we can observe the awful cruelty of the Minquas. These Minquas are of two kinds, Black and White Minquas.[15]

Besides I further want to relate about the bloodletting of the savages and their wonderful medicines, which I have seen at least a hundred times among these savages. When the savage undertake to march a long journey, the first day he has marched, in the evening, when he strikes camp, he makes up a fire, takes a piece of flint as long as a finger which he has prepared and fitted for this purpose, sharp as a razor, with this he cuts himself all over his body into the deepest flesh, on his arms, thighs and legs, the depth of a finger, according to the depth of the flesh, deeper or less, standing then before the fire to shake off the blood, which runs off him, as if one had butchered an ox. When he now has allowed as much blood to run off as he thinks proper, then he takes a kind of ointment, which he smears over his body, wherever he has cut himself. Before morning, it is healed and run together, and blue streaks remain after it just as when one burns oneself with

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[14] *Poickarne medh stoort anskry efterfölgde.*
[15] An atrocity story Lindeström had heard from the English.

8: Lindeström T-5 (1654-1655) 1925
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powder,[16] wherefore the savages appear entirely striped and streaky[17] and especially the Minquas. This is now [something about] the blood letting and cutting of the savages, from which one can observe that they are patient and not tender-skinned. When now the savage has thus removed some blood, he may march and run as fast and as far as he wants to, he will not tire. This is a brief description of the wonderful medicines, blood letting, cruelty and patience of the Indians, because we must avoid details.

[16] *När en brünner sigh medh kruth.*

[17] *Renötte*, mod. Swed. *randig* (cf. ränna), striped or streaky. Lindeström's description is exaggerated. Cf. Heckewelder, *Indian Nations*, 225–6.

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9: Kinietz E-4, 5 (1938) 1946
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885 individual prowess, it is doubtful if a definite age was observed before the introduction of the concept of a legal age by the whites.

Family Government

593 Questions dealing with the display of tenderness and affection between husband and wife were framed by Cass to be answered by observers outside the group under consideration (271, 285). The opinions of the Delaware themselves were, of course, in the affirmative for the existence and display of these emotions, but they agreed with the information of the writers of the earlier periods who were only observers.

462 In seeking information on the elements dealing with the occupations of the husband and wife, it was emphasized that we were concerned with earlier conditions as well as with present practices. Although the methods may have changed, the responsibilities of the husband have remained the same from the earliest times known. He is still the provider of meat, clothing, and other necessities whether as the direct or indirect result of hunting or other activity (272-74).

593 462 562 The wife was expected in the old days to obey her husband, make clothing and moccasins of material provided by her spouse, tend the garden or fields, cook meals, and provide fuel (275-80). These duties were reported for women throughout the first three periods. It is interesting to note that three of the modern informants, J. W., W. T., and E. R., denied the agricultural responsibilities of women. It is a tossup whether they were uninformed of conditions in the past or answered as they did because these are not the sole responsibility of the women now and they interpreted the past in terms of their present customary division of labor which is similar to that of the whites. This chivalrous attitude is maintained on the question of manual labor falling on the wife (281). On all these elements the information of W. L. reflected the earlier conditions.

[224] [484] According to Heckewelder, when hunting was of great importance, the husband could not be encumbered with any burden when moving camp but must of necessity leave all that to his wife and himself be on the lookout for game (282). In the